Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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Starving Children

CAN BE SAVED

In March, 1942, Nicolaos G——, ten years old, of Leoforos Athinon, Karavas, Greece, was a specter, famished, with a drawn face, as shown in the picture on the left. Eight months later he looked as he appears in the picture on the right, his smiling face indicating his satisfaction. These photographs were obtained by the International Committee of the Red Cross in Greece.

NOVEMBER, 1942

FOUNDED 1823

A Message to the Churches of America

WILLIAM GREEN

President of the American Federation of Labor

This is a time when all those concerned with the well-being of the people of our nation should make earnest efforts to strengthen the spiritual ideals of our entire community.

Many of the ideals for which some ten millions of our sons and daughters are enrolled in the armed services to defend against foreign aggression are ideals which are sorely lacking right here at home. Christian civilization is based primarily on the freedom and responsibility of the individual conscience. The sanction of law is the self-discipline of the community which delegates authority to some and responsibility to all. Respect for the rights of others is a mandate of good citizenship.

Over a period of years, however, the glamour of wealth, the power of privilege, the vice of prejudice, the success of self-seeking, the abuse of statutory law, and the denial of community responsibility have all combined to distort the image of good citizenship in our land.

War strips away with savage hands the superficial vices of combatants and assays the true worth of the individuals and the community. Today, after two years of war, America and Americans can see the victory ahead, and with profound and grateful humility join in saying that the heart of the nation is sound. The essential test of our manhood has been and is being made, and the triumph is clearest where the test is hardest. In the ordeal of battle, the unselfish heroism proves the brotherhood of our citizen soldiers.

We cannot afford to let those ideals revealed anew in the fire of battle tarnish or dim when the fire is extinguished. A way must be found to keep the ideals so constant and clear that no excuse can again be found for rekindling anew the fires of war.

That is why I believe it so important now to ask the churches of America to lead the way to a lasting peace and an enduring revival of the democratic spirit of Christian civilization.

Democracy must be made to work. It must be made a reality in the social life of neighborhood and nation. The dignity of the common man and the self-discipline of plain people demand that our free way of life must be fashioned to express the will and serve the needs of the people themselves.

The defeat of our enemies will prove that the apparent efficiency of dictatorship fails to serve the needs of the people, and the consent of the governed comes clearly only out of participation in all of the basic processes.

The American Federation of Labor represents a bulwark in the process of democracy in the economic life of working people. Joined with the representatives of organized industry, with the government as arbitrator, the American Federation of Labor provides the basis of the economic democracy which our nation needs to shape the pattern of social justice in the years ahead.

Progress toward the goal, so desperately needed to prevent an overburdened political machinery from resort anew to the error of dictatorship, can come only by an awakening of our people to the acuteness of the need and the soundness of the procedure.

The churches of our nation, which know so well the need for a functioning faith in the functioning of democracy, and which serve the spiritual needs of working people and employers alike, can furnish the forum where the pattern of economic democracy can be expounded without the partizanship of special interest.

If we practise the brotherhood of Christianity we can go far toward avoiding strife at home and abroad. We shall succeed if we will remember that spiritual values arise from the unselfish devotion of man to mankind. The cry "Am I my brother's keeper?" must ring forever in the Christian conscience, and it can be answered only in the spirit of service, which will be truly in keeping with the higher destinies of mankind.

MR. EDITOR!

Readers Write

★

Chinese at Prayer

The October 20 issue of your valued paper has just come, and I note that the first thing inside the cover is a letter from Perry Hanson about prayer. I second everything he says most heartily, and want to tell you a story. We ought not to be afraid to pray for our enemies too.

At our Tieng Ang Church in Foochow, which is only a stone's throw from where Mrs. Wiant and I live, they are holding a most remarkable prayer-meeting every Sunday afternoon. The pastor, Rev. David Lin, now studying for his doctor's degree at Drew, thought when the war first started in 1937 that it would be a fine thing for Christians to meet and pray for their country, about the progress of the war, for the men in service, and the like. So he announced that such a prayer-meeting would be held every Sunday at 2.30 p.m. All Christians were invited; and they have come in some numbers.

The things some of these Chinese brethren and sisters pray for and about have touched me very deeply. Some folks say that they are naive and childish; but I am reminded that Jesus said, "Except ye become as little children, ye shall not enter into the kingdom of heaven."

Someone almost always prays that God, in a way that can't be understood because it is past understanding, will so reach the hearts and minds of the Japanese soldiers that they will quit committing terrible personal crimes against Chinese. Someone else may pray that God, again in a way that can't be understood, will so reach the minds and hearts of Japan's highest officials that they will cease planning the destruction of China's national life.

And the third prayer that has touched me most, a prayer that is all too seldom heard in our American churches, a prayer t need not weaken our arm, the petition t Jesus breathed on the cross: someone alw prays that God in His great mercy will f give their enemies.

As I have listened to many earnest Chi tians in China give voice to this sinc prayer, it has occurred to me that may God in His master plan may be using th Oriental children of His to lead the Weste churches into a newer and deeper reali tion of His infinite love and infinite mer

PAUL P. WIANT,
On Home Leave from China.

Springfield, Ohio.

Heard the Sermon

Despite Chaplain Hickey's diatribe, I Fosdick's sermon on the Unknown Soldi will go down in the annals of preaching a great utterance by one of America's gre est preachers.

I heard Fosdick preach that sermon. I was mighty close to weeping, which h never been characteristic of his preachin He was a long sea-mile from the sneeri which Chaplain Hickey insinuated.

What is more, this sermon was not creat in the friendly security of a lofty Riversi Drive pulpit as the good chaplain states. was born in Fosdick's own personal w experience. In fact, it started in a front-li dugout with Fosdick blessing an Americ patrol about to enter no man's land to me death.

Surely the chaplain could think of son better defense of militarism than a conde nation of a man who has kept faith, as h honestly sees it, with the dead.

ROGER J. SQUIRE,
Pastor First Methodist Churc

Red Bank, N. J.

On Conversion

Your editorial "More and Better Chri tians," which appeared in ZIONS HERALD October 27, was, to my way of thinkin very timely and full of truth.

That is one thing I have sought to kee in my preaching and pastoral work. T me, we are in an alarming situation in ou Methodist churches. So many of our fol are totally ignorant of any personal exper ence so far as an actual work of grace i their hearts is concerned. "Conversion" is word almost wholly taboo in our pews an largely neglected in our pulpits. So true this that most of our Christian profession on a moral basis only. And church membe ship is considered equivalent to being Christian.

All of us advocate Christian educatio My father was my Sunday school superin tendent, and my mother diligently tutore me in Bible study and interpretation. The did not consider their work complete unti in Sunday school or at home, the pupils wer converted. Decisions for Christ were no enough. The personal decisions must need be met with conscious personal conversions With all due respect to the modern Chris tian education program and the stress lai upon leading folk to God, which they te us is basic in the educational program, per sonal experiences of conversion do not obtai very often. Ever since the educational pro gram has held sway, the spiritual atmosphere of our Methodist churches has grown cold and zeal for God's house has steadil diminished. The shortage of workers in th

(Continued on page 959)

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Modern Misuse of the Bible

W. RALPH WARD, JR.

)n a nation-wide quiz program of recent date, one of contestants was asked, "What is today's best-selling k?" Quick as a flash the reply bounced back, "Mr. llkie's 'One World.'" "I'm sorry, but you're wrong," lied the announcer. "The Bible is the best seller of ay and all time."

'hat this is a fact hardly needs amplification. The de-nd for Bibles exceeds the producing capacity of the lishing houses. When a minister suggested to a lay-n that a suitable Christmas gift for those from the rch in the armed forces would be a Bible, he was met h this reply: "There's no need of that. Every boy in service was given a Bible by his family, the church, or Gideons when he entered the service." This doubtless n exaggeration, but the presence of the Bible in the ds of service men everywhere indicates its near truth. erest in the Bible has been similarly accelerated on the ne front. The book men are reading away from home ne book those at home most want to read. The increase he number of Bible institutes and classes, and the step-g up of the quantity of Bible preaching are witness t the one book outdistancing all others today is the le.

'his fact presents an important issue. The Bible is sub- not only to fitting use but to unfortunate misuse. eed at times as one listens to some of the things that being said and done under the pretext of Bible presen-on, it appears that one of the great perils of this mo-nt is the modern misuse of this world's best-selling k. If the Bible *used* is the source of much good, the le *misused* is the source of much evil. It is not amiss consider some of the ways in which the Bible may be used, and that at the very time when its proper use ght well mean the turning of the tide for good in the irs of our contemporary world.

'robably the most prevalent form of modern misuse of Bible is its actual lack of use. An unread Bible is a used Bible. The Bible is not to be used as living-room ornamentation. A mother once told her minister with a great deal of pride, as she pointed to an obviously unused Bible on the living-room table, "There's one book in this house the children never touch." That was quite evident! Not often would the matter be stated so bluntly, but such is the place of both the newly purchased and the long-time owned Bible in many a home. As Dr. Ralph W. Sockman said recently about the church, "People want it around even though they do not care to go around to it," just so do people want a Bible near by but are seldom moved to the reading and study of it.

Another misuse of the Bible is to think of it as a religious charm. In desperate times, anything that will save life is grasped eagerly. I have no doubt but that were I in the thick of the battle I should cherish anything I could wear over my heart that might stop an enemy bullet. But none the less one cannot get away from the certainty that those companies that are selling Bibles and New Testaments covered on one side with a thin steel plate, and urging every mother, wife, and sweetheart to buy one for someone in the service, are exploiting a normal fear under the pretext of a spiritual protection. The glory of the Bible lies, not in the protection it offers the skin, but in the fortification it gives to the soul to face the darkest hour with a triumphant faith in God.

A third modern misuse of the Bible is that of making it a kind of proving ground for any sort of doctrinal, sociological, or political speculation. This is, of course, nothing new. For centuries people have been reading the Bible and teaching it to prove their predispositions and to confirm their prejudices. In this way the Bible has supported slavery and bigamy, all sorts of "isms" and "ists"; in fact, every conceivable philosophy of life has been "proved" at one time or another by the Bible.

We are especially prone to this misuse in this time. When the commentator and editorial writer forsake us, then the Lord will take us up. When we cannot prove by any other way what we believe to be the cause and

High Finance

Grace Nies Fletcher

"I need some pencils, please!"
The beggar came across the lawn
With grass-stains on his knees.
The only time I see him clean
Is when he is asleep,
With gold-fringed lashes on his cheek,
So frighteningly neat.

"Here, Son," I said.
Within my hand there lay a dollar bill,
Also a dime the sun shone on, until
He snatched it.
"See, how it winks! It must be gold!" he said.

"This will buy more,"
I urged the bill.
"But I want this!"
He set his stubborn will
Firm against mine . . .
And got the dime.

I thought how often God
Holds out His hand,
Offering riches far too great
For us to understand;
And in our childish grasping, blind,
We take the dime.

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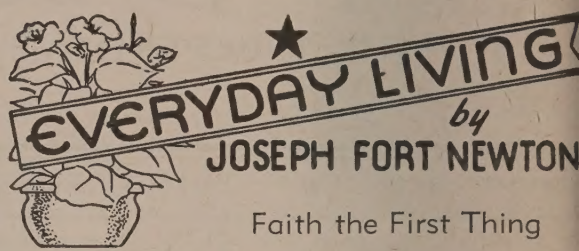
cure of this world's ills and our own by reference to the immediate scene, we prove it by quoting chapter and verse somewhere in the Bible.

The Bible was never intended to be a handy reference book by which we could prove our theories and hopes. It is misusing the Bible to make its references put God on the spot and pull Him over to our way of thinking. It is a book that speaks with the voice of God judging both our theories and ourselves until we say with Isaiah, "Woe is me! for I am undone; I am a man with unclean lips, and I walk in the midst of a people with unclean lips."

Very closely associated with this misuse is that of quoting texts from the Bible which amplify our particular concern while gently ignoring all the rest of the witness which, while possibly not being in contradiction to our conclusions, provides significant modifications of them. Here the liberal is as much at fault as the conservative. The preacher of the social gospel is just as apt at this point to misuse the Bible as the evangelist. The Bible was never meant to be used to support the bias of any particular enthusiast. Both militarist and pacifist misuse the Bible if they think their philosophy can be carried by reference to it alone. If we are going to quote the Bible in teaching and preaching, let us quote those portions of it which supplement, in some cases contradict, our particular emphasis and move on to other grounds for the complete evidence of the case.

A fifth misuse of the Bible in modern times is that of reading and referring to books about the Bible while neglecting the first-hand study of the Bible itself. This is not meant as a reflection upon books that aid in Biblical interpretation and understanding. But no reading of "A Guide to Understanding" or an "Introduction" is a substitute for reading the original document itself. And just that has happened in our time. We have been so eager to keep up with what the scholars are writing abo the Bible that we have had no time for the Bible itse We have become like the station master who calls all t trains and never takes a trip: thoroughly informed b strikingly unenlightened.

A great door and effectual has been opened to t leadership of the church in the present day viewed in t light of Bible buying, reading, and study. Will the ne friends of the Bible become the enemies of true religi and thereby enemies of the Bible itself? Yes, if these e pressions of misuse prevail; no, if this interest can directed into the channels of proper use.



Faith the First Thing

Confucius, the sage of China, was asked about t basis of the state. He replied, "The people must ha sufficient food; they must have a sufficient army; a there must be faith in the nation."

One of his disciples inquired, "If you were forced give up one of these factors, which one would you gi up first?" Confucius answered, "I would go without t army first," which must have surprised Tsekung.

"If you were forced to go without one of the two r maining factors," Tsekung asked, "which would y rather go without?" The sage replied, "I would go wit out sufficient food. There have been deaths in eve generation, but no nation without faith can stand." It w a wise answer.

Faith is the first and most basic thing in the life of nation or a man. When that goes, everything else go or becomes weak and worthless. An army without fai fights a feeble battle and loses.

The Bible tells us that faith without works is dea But it is even more true that works without faith a dead too—if indeed there are works without faith. A an animal needs is something to live on, food, drink.

Man needs these things too, but he needs more. H must have something to live for, some reason, some pu pose, some meaning in his life. What makes life so du if not desperate, for many today, is that it has no meanin

"Something to strive for—love, and keep alive for," w a line in a recent play. Life must have direction, aim, si nificance, or it goes flat and nerveless. For many tod life has little meaning, and less hope.

By the same token, if we have faith, if we are bra enough to keep it amid the facts of life, then we can fi meaning in life. A nation with faith will find food, grow it, and it will create an army.

Faith is genius; it is creative—it dares and does impo sible things. When it grows dim, life stops, becomes ho low and horrible. How about our faith in our country is it a glowing, growing faith?

How about our own faith? If our childish faith gone, as it must go, have we won the faith of a matu personality? These are vital issues in the life of a nati or a man—they decide the issue.

According to our faith, so it will be unto us and wi us; make sure of that.

The Church and the Control of Fear

Army Counsel Applied to the Home Front

ROBERT E. LUCCOCK

Any Christian ministry and any church program that is be effective in helping people in this day of affliction ıst certainly take into account the prevalence of fear as :ontrolling factor in day-to-day living.

Recently a committeee of the National Research Coun- has prepared a book on military psychology. In it e a number of suggestions to the soldier for controlling havior in situations of great tension and fear. The book :serves a wider reading than merely among military rsonnel. Part of it has already appeared in the January, 43, issue of *Infantry Journal*. It is good counsel for eryone. Particularly is it important for ministers and ymen who are responsible for the program of the ırch in these days to understand. For the church itself n be the victim of paralyzing fears—fear of attempting w and untried ways of ministering to people in com- unities where life is lived under the extreme pressure war, financial fears arising because of the great eco- omic demands pushed upon people from all sides, a fear at is born of fatalism.

More than that, the church ought to be a real force in e lives of its members in combating all sorts of personal ars. To many churches, the finest opportunity for min- ering to personal needs that could ever come is here w. For that reason it might be well to consider what e army has to say about fear, to see how effectively ese suggestions can be used in the religious life of the me front.

1. *"Action dispels fear—do something.* In time of sus- nse when men are all ready for action but waiting the gnal to start, fear is at its height. The time should be cupied with preparation for action. Fight fear with ork." This is a good rule off the battlefield as well as ıder fire. A church that is awake to its ministry will cognize that in a time of great personal fears the need if not for a greater number of activities, at least for ore absorbing activity and work.

Much can be done within the church itself. The church o has suffered from a manpower shortage. Yet the eat mass of church members even today are "unem- oyed in the church." Why not dramatize the church's ed as we have dramatized some of our other war-time eds? Issue in the church directory, or bulletin or paper, by public announcement a list of jobs to be done. Give ople the experience of "signing up" for a job that could t be finished unless someone signed up.

Of course, outside the church there is an unparalleled portunity for community service. Churches in many aces have been instrumental in recruiting volunteers to ork in hospitals, to accept part-time responsibilities in ild-care centers, to give time each week in USO and her service men's recreation centers.

A church that has invigorated its own program to fulfil own needs and lend a helping hand to the needs of e community has taken the first big step in providing outlet for the emotions of fear and worry.

2. *"Physical contact with friends helps.* Men should if ssible stick within sight in time of peril. Just the presence of another man not far off, when not a word is spoken, minimizes fear." What a wonderful description of the effect of a well-attended, reverently conducted Sunday morning worship! Being together in the church is a small thing we never think much about, but to someone who is afraid, it can make all the difference in the world. In these days when home life is disintegrating in many places owing to the demands of war work, the church ought to recognize the need for ministering to families. The church, through a program of family nights, family worship services, and family socials, could be the one place where the fellowship of families is renewed.

3. *"Roll calls help.* Men in peril should be reminded that they are not alone, that they are an integral part of a close-knit organization, that each is important to it. The artillery's 'call out your numbers loud and strong' reassures each man that in the smoke of battle the others are still in their places, doing their parts. It also lets him know that the others, too, are keeping track of him. They will miss him if he is lost, will look for him. They are 'one for all and all for one.'"

The implication of this suggestion ought to be obvious. Nothing is more basic to a person's well-being spiritually than the feeling of "belonging." The laymen need to know this as well as the minister. Perhaps the hospitality or membership committee could function in a new way here.

4. *"Knowledge is power over fear.* The known is never so fearful as the unknown." The person or the church that has frankly faced all the dangers that inhere in the present situation and considered every possible means of overcoming them is in a far better position than those who are just generally aware of the odds against them.

5. *"Control of action helps.* Fear is contagious when it is expressed in action; giving in to fear tends to increase it."

6. *"Even statistics help.* The chances that any one man will be among those mortally wounded in any one battle are relatively small." The knowledge that all our worst fears will probably never come to pass can be reassuring. This knowledge is no cause for complacency, but it helps us to know that others are carrying on effectively in the midst of the same afflictions that surround us.

This article on the control of fear concludes on the same high note that we would turn to in the church—the resources of our faith. "When men get into a tight spot they pray. They pray hard and from the heart, and they feel better for it. Prayer works." Now, as never before, men the world over are discovering the power of prayer, discovering in prayer a strength and a fellowship by which they can meet courageously every adverse experience that life can bring. The effectiveness of all that has been suggested in the foregoing paragraphs is increased a thousandfold when it is approached prayerfully. The church can never meet the challenge of our time save by prayer.

"None but the brave can afford to fear."

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L. O. HARTMAN, Editor and Manager

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Unsolicited manuscripts will not be paid for.

Resources for Youth Groups

The New Testament urged upon believers the necessity for study as well as the need for prayer, faith, and charity. That requirement is no less impelling today as we stand on the threshold of a new era in human relations. A considerable number of recent books are now available for church classes and leaders. Some of these are of more than ordinary worth. Among them are the four mentioned in the following paragraphs.

The church's role in promoting national and spiritual unity in America is the subject of a masterly text by Kenneth Dexter Miller. Entitled "We Who Are America,"* it discusses tolerance and intolerance, the racial sources of our population, the social processes of amalgamation and assimilation, the various types of churches that serve different racial groups, and the future of these ministries. Frances Dunlap Heron has arranged an admirable guide for this text with worship suggestions, discussion hints, programs for meetings, and between-session projects.

Somewhat similar in purpose and content is Emily Parker Simon's "Strong as the People."† This book is a unique study of the American community with particular reference to racial and religious prejudices. The author traces the contributions of various cultures to our common life, noting the factors which spell antagonisms and those which presage cooperation. She stresses the service which only the church can render in these areas. A valuable brochure suggesting worship services and discussions based on thi material has been prepared by Edward H. Bonsall, Jr

"The Trumpet of a Prophecy,"* by Richard T Baker, rising young Methodist journalist now i China, has as its theme the world-wide mission of th Christian religion. Narrative in form, it is the recor of a group of young people intent upon helping t create a better world. In their endeavor they discove the far reaches of the missionary movement in term of economic reconstruction, agricultural transforma tion, health progress, and the spread of literacy Dorothy A. Nyland has prepared an excellent ke for unlocking the finest treasures in Mr. Baker's text

What the missionary enterprise can mean to every day living is vividly presented for study in the book called "For All of Life."† The joint authors are Wil liam H. and Charlotte V. Wiser, who, as Presbyterian missionaries in India, have ministered in compre hensive fashion to the needs of Indian villagers. Thei study book stresses the Christian evangel in term of knowledge, health, vocational skills, cooperativ effort, and worship. A fine aid to this text is offere by Edward F. Ouellette.

Have Pity!

Cover picture this week visualizes the terrible suf fering in Europe, especially among the children. I also shows what can be done in bringing these starv ing little ones back from the brink of death. Th publication of these vivid illustrations was made pos sible through the courtesy of the National Commit tee on Food for the Small Democracies. Commentin on the work of this organization, *The Christia Science Monitor* observes:

> After extensive and open-minded investigation, we feel that additional small-scale feeding is possible. So do many high officials in Washington and London. Yet somewhere even the most modest plan is balked. Can anyone be satisfied until the United Nations have made more urgent efforts to feed the starving children in Axis-held nations, the war's most poignant casualties and the hope of Europe's future?

These are busy days, and many problems confron us. But we must not be too busy to think of Europe starving millions and its helpless children.

The Unseen Factor

Sir Stafford Cripps, Minister of Aircraft Produc tion in Great Britain, recently sounded a call for spiritual revival. He emphasized the necessity of th highest standard of conduct for the promotion c international relations as well as of national and ind vidual friendships. He urged the return of the 194 feeling in Britain and said, "Unless we can substitut for the danger motive of those days some commo motive of progress, some moral or religious force, w shan't be able to get a worthy new Britain." Sir Sta ford's exhortation fits America too.

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* *We Who Are America.* By Kenneth Dexter Miller.
† *Strong as the People.* By Emily Parker Simon.
Friendship Press: New York. Price, cloth, $1; paper, 60 cents. Guide, 25 cents.

* *The Trumpet of a Prophecy.* By Richard Terrill Bake
† *For All of Life.* By William H. Wiser and Charlotte V. Wise
Friendship Press: New York. Price, cloth, $1; paper, 60 cent Guide, 25 cents.

ENSMALLING THE EPISCOPACY

Methodism needs to awake to the fact that it is in ıve danger of seriously weakening its episcopal dership. Whatever may be said regarding the ue of organization,—and much can be said for —the church must have strong leaders if it is to cceed. Who can estimate the far-reaching influence preachers like Simpson, Bascom, and Quayle? Men vision like McCabe, Alpheus Wilson, and Bashford illed the church with their faith and audacity. ırvin, Thoburn, and Lewis imparted missionary ssion to all Methodism. There is no substitute for ile leadership.

We have been told repeatedly that in these modern nes great achievements must be wrought by co-eration, by commissions, by committees. It is the y of organization, of combination effort. The era individual accomplishment is over. But, after all e consideration is given to the fact that men must rk together as never before in an age of high lustrial, economic, and educational development, need still to cry, "Give us a man!" Cooperation l not work without leadership. There must be a ıd—a real head, not a figurehead—for every com-ttee and commission if anything worth while is be accomplished. And in this age as never before, l leaders are needed. Indeed, the demand is for ɔermen if we can get them. We shall soon face postwar world. Who will show us the way?

n the parable of the trees, Jotham rebuked the echemites for accepting poor leadership. When the es cried, "Reign thou over us," the olive tree re-ed. The fig tree and the vine likewise declined the er. It was then that the trees turned to the bramble l by unanimous vote invited it to reign over them. e bramble consented, saying, ". . . come and put ır trust in my shadow."

Bramble kings! Here is tragedy. Inferior leader-p can ruin any great undertaking. What have we n doing to the episcopacy of The Methodist urch? We have been ensmalling it, particularly ough our jurisdictional system. In former times h in the Methodist Episcopal Church and in the thodist Episcopal Church, South, we had the "run the church," the entire church, in selecting episco-leadership. No bishop could be elected unless he ld command hundreds of votes—in some Gen-l Conferences as many as 500. But today what is situation? We elect our bishops by Jurisdictions. e field of choice is severely limited. It was possible 1940 to elect a bishop with 85 out of 109 votes cast. one Jurisdiction the number of men seriously entioned" for episcopal leadership exactly equals number of openings. Unless there is a change in the situation before the elections take place, we face the very dangerous outcome of having an informal nomination by a comparatively small group of a candidate's friends practically constitute an election. Unless the great Methodist Church comes quickly to realize its present predicament, we shall shortly enter an era of bramble kings.

Furthermore, we have broken up our episcopacy into fixed groups in the Jurisdictions. We have "frozen" a little company of our bishops in each of the six sections of the church. It is theoretically possible but practically difficult to transfer them across the jurisdictional boundaries.

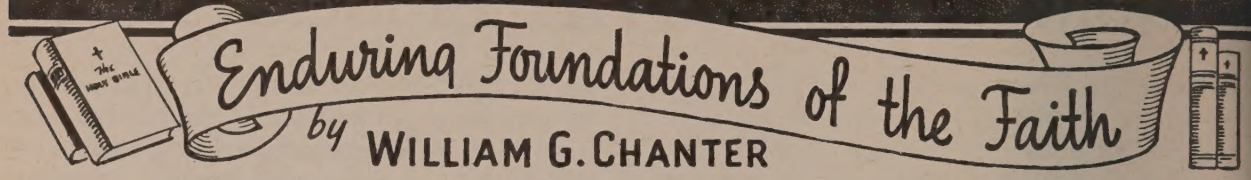
It is time to speak out. If the present state of things continues, not only will the church suffer in all its undertakings from poor leadership, but we shall rapidly come to the place where the olive tree, the fig tree, and the vine will say, "No, thank you," to the invitation "Come thou, and reign over us." Already in a few modern instances, men of conspicuous ability and promise have said that they were too busy with their present work to "come down" and serve the church in the episcopacy. Time was when a refusal to accept a bishopric was an almost unheard-of thing in Methodism. Why? Because it was a great honor and gave a man a place of high distinction? Yes, partly, for men are moved by secondary as well as primary motives. But largely because the episcopacy furnished a unique opportunity for service to the kingdom of God.

What is the answer in the present dilemma? There must be an immediate change in the present arrangements. First steps to this end should be taken at once—at the coming General Conference in Kansas City. We must act before it is too late. It will not do to let things drift. Procrastination will be fatal. Memorials on this subject recommending an amendment to the constitution of the church should be sent to the secretary of the General Conference from all sections of Methodism.

Labor and the Church

On the inside of the front cover of this issue of the HERALD, there appears "A Message to the Churches of America" from the pen of William Green, president of the American Federation of Labor. During the national convention of that organization held some weeks ago in Boston, a representative of ZIONS HERALD asked Mr. Green for such a message for publication in the HERALD and also possible syndication to the membership papers of the Associated Church Press. Mr. Green kindly consented, and has just sent us the message. Churchmen will do well to ponder carefully the words of this great labor leader.

THINGS WHICH CANNOT BE SHAKEN



Reading the Bible

VII. LEVITICUS: THE OBLIGATION TO BE GODLIKE.

Ye shall be holy; for I the Lord your God am holy.—Leviticus 19:2.

Chapters seventeen to twenty-six of the Book of Leviticus are called the Code of Holiness, since their principal emphasis is on the idea that Israel, as Jehovah's chosen people, must conform its life to His holiness. As in the case of the passages dealing with the ritual of sacrifice, we are tempted to pass by these chapters as relics of ancient thought and practise which have no significance for us. But suppose we resist temptation, and ask ourselves whether behind these ancient forms there is not a meaning which is not ancient at all, but timeless, a meaning of permanent religious value.

If we do that, we shall see that, far from being outworn, the idea that the people of God must be like Him is of the very essence of religion. Spiritual religion insists that man's rightful relationship to God is one of companionship, and companionship without likeness is clearly impossible, since totally unlike minds can never meet. Since holiness is the essential quality of the divine character, then God's chosen must be holy also. But in Leviticus it is God Himself who makes that demand, and divine commands always imply the possibility of obedience. A holy God cannot ask impossibilities of His people, and if He calls on them to be holy, He is promising them that they can be. If they must be Godlike, then they can be. Religion now and always stands or falls with that. "Be ye therefore perfect, even as your Father who is in heaven is perfect."

Ye shall be holy unto me; for I the Lord am holy, and have set you apart from the peoples, that ye should be mine.—Leviticus 20:26.

In the second place, it is to be noted that this idea means that upon the people of God there rests a great obligation. Those who claim companionship with God must see to it that they are worthy of Him. Ordinary men may live ordinary lives, but the King's friends must never fall to the level of the average. St. Paul told the Philippian Christians that they were, as Dr. Moffatt translates it, "a colony of heaven." The citizens of the heavenly city have a responsibility for maintaining its manners and customs here in this alien world. The man who forgets his duty and adopts the ways of the worldlings among whom he lives is losing the very quality of life which gives value and dignity to it. He is betraying the home land which looks to him for the maintenance and defense of its most sacred traditions.

Now, of course this doesn't mean that we should separate ourselves in pharisaic aloofness from the world. Our Master ate with publicans and was called a friend of sinners. But it certainly does not mean either that we should be so very much at home in the world as to be quite indistinguishable from those who have no other home land. There is something disheartening in the way in which we modern Christians carefully avoid anythi which in any way conflicts with the latest fashions. T last thing many church people would like to be called pious, or godly, or unworldly. Yet the idea emphasiz in the Levitical teaching about holiness, that God's peop are responsible for being like Him, noticeably like Hi remains an essential element in religion, though t forms in which it is expressed may have changed. "L your light so shine before men, that they may see yo good works, and glorify your Father who is in heaven

Ye shall keep my sabbaths, and reverence my sanctuary: I am t Lord.—Leviticus 19:30.

Again, the Levitical idea of holiness had two sid One dealt with the symbolical and ceremonial side religion. Israel must observe the forms of religion, a those forms were multiplied so as to be part of the li of every day. Neglect of them or irreverence towa them was an offense against the holiness of God. Now, is true that the New Testament treats all forms as se ondary. The only really important aspect of holiness the moral aspect—man's holiness is essentially a matt of the inner life of thought and motive. But it is al true that, while no set of forms can be rightly held to b an essential part of religion, still no religion can dispen with forms and symbols by which its great ideas a ideals are expressed and thus more vividly and intel gently apprehended. Forms of worship can be made en in themselves, and then they become snares and pitfal But they are means of grace when rightly used, and hen must be treated with all reverence. To approach the with levity or contempt is as brutally stupid as a blin worship of them is superstitious. The heedless mann in which many Protestants approach the house of Go and the hour of worship is at once an evidence of lea ness of soul and a contributing cause of it.

Thou shalt love thy neighbor as thyself: I am the Lord.— Leviticus 19:18.

About the way in which Leviticus teaches that the ho ness of Israel must be a matter of righteous living, the are two things to be said. First, it bases the duty of ho ness in this respect, as in all others, on the fact that Go Himself is holy. Now, this means that at the very hea of the universe sits righteousness enthroned. The ba man is fighting against the ultimate forces of the who cosmic process. The good man, on the other hand, is i tune with them. To the wicked there can be no peac but the good man knows the peace of God which passe all understanding. Second, the morality of the people God is something more than merely respectable livin It is more than good will—it is love, for it is life in th grand manner, the manner of heaven and of heaven King.

If that was true for the men of the old dispensatio how much more must it apply to the Christian. "For th law was given by Moses, but grace and truth came b Jesus Christ."

entennial

The East Templeton Methodist Church ebrated the centennial of its organization e week of November 7-14.

Professor Elmer A. Leslie of Boston Uni- rsity School of Theology was the preacher ovember 7, and Rev. Francis D. Taylor, wly appointed superinten- nt of Worcester District, ovember 14.

The centennial banquet as served Thursday eve- ng, November 11, by the oman's society, Mrs. Lena Hale, president. Among e persons seated at the est table were two former stors, Rev. Roy Q. Whit- g, now of Provincetown, d Rev. Herbert F. Ful- n, now of Maynard, with eir wives; Rev. Joseph D. igmore, pastor of Memo- l Congregational Church, ldwinsville, and Mrs. Prig- ore; Rev. Russell E. Gund- h, pastor of First Baptist urch, Baldwinsville, and s. Gundlach; Rev. George Ackerly, pastor of the derated Church, Temple- n, and Mrs. Ackerly; Rev. irley T. Sherrill, pastor of estnut Street Church, rdner, and Mrs. Sherrill. e pastor, Rev. Fred M. es, presided.

All the minister guests ought the greetings of ir respective churches. Mr. Sherrill spoke o for Methodism at large and the Greater rdner Ministerial Association. Arthur G. nn read letters of felicitation from Rev. nes M. Gage of Whitefield, N. H., Rev. hard Kellogg of Manchester, N. H., and . Ralph L. Williamson of Ithaca, N. Y., mer pastors, and Robert M. Clogston d letters from Rev. Robert M. Pierce of ton and Rev. John L. Cairns of Melrose, mer district superintendents. An histori- address was presented by the church torian, Mrs. Lena B. Hale.

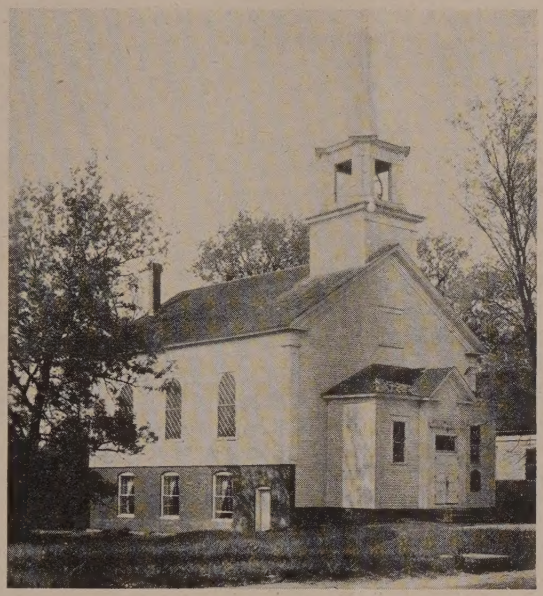
Music for the occasion was furnished by hur Jaques, violinist; Rev. George A. kerly, cornetist, and Mrs. Theda Mann, ompanist. At each plate was a souvenir der, on one page of which appeared some propriate lines written by Mrs. Alyce K. nstrong, the church poet.

n 1843 the New England Conference ointed Rev. Willard Smith to supply the rk at Templeton in conjunction with that South Royalston. That same year, Mr. ith organized a Methodist Episcopal rch of twenty-four members at Temple- Center. In the following year, 1844, Methodist church was erected at the ter.

n 1848 the services were transferred to the t Village, now known as East Templeton. 1859 or '60 the edifice at the Center was n down, transferred to East Templeton, , according to one account, rebuilt there. other account states that the present rch was the Universalist Church of Phil- ton, bought and moved to East Temple- Meanwhile the society worshiped in choolhouse which afterward was con- ed into a blacksmith shop.

The work prospered. In 1870 an eight- m parsonage was built on South Main Street. In 1874 the church was thoroughly remodeled and refitted inside. The vestry was raised, a new front added, affording better entrances to the auditorium and vestry, and a bell was installed in the belfry.

In the pastorate of Rev. Francis J. Hale, the Methodist Church in Ayer having been federated, the oak pews and organ of that church became the property of the East Templeton society, and Mr. Hale personally rebuilt the organ.



East Templeton Methodist Church

SCENE OF RECENT CENTENNIAL OBSERVANCE

During the present pastorate of ten years and a half, the church has again undergone thorough repair both inside and out. Five years ago the sanctuary was renovated throughout, the choir loft, pulpit platform, and chancel being enlarged and restyled. Since the rededication April 24, 1938, the remainder of the interior has been thoroughly renewed, mostly in the present year, and a new furnace installed. The outside has received two coats of paint.

Fred M. Estes

PASTOR AT EAST TEMPLETON

Delegates Elected

North Alabama Conference

General and Jurisdictional Conferences: *Ministerial*—G. M. Davenport, H. M. Stevenson, Foster K. Gamble, J. H. Chitwood, S. O. Kimbrough. *Lay*—V. B. Taunton, Mrs. Frank G. Bell, R. B. Carr, Paul S. Haley, J. L. Liles.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—M. E. Lazenby, M. A. Franklin, J. D. Hunter, Sr., B. F. Tingle, A. L. Branscomb, A. H. Nabors, R. L. Archibald, W. N. Guthrie. *Lay*—Harry Denman, Hugh A. Locke, E. M. Creel, Ben L. Ingram, John T. Cooper, Oscar Horton, F. S. Ward, W. D. Self.

Reserves to Jurisdictional Conference: *Ministerial*—W. A. Shelton, J. S. Eddins, R. R. Scott, J. L. Brasher, W. G. Bartee. *Lay*—J. J. Goddard, W. F. Franke, E. C. Watson, R. W. Sapp, Louie S. Beaird.

South Georgia Conference

General and Jurisdictional Conferences: *Ministerial*—H. T. Freeman, Leland Moore, J. Ed Fain, Silas Johnson. *Lay*—Dr. W. A. Blasingame, C. L. Shepard, Esq., Mrs. C. C. Sapp, Dean Zach Henderson.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—W. F. Quillian, J. P. Dell, L. A. Harrell, S. T. Senter, J. H. Wilson. *Lay*—J. Slater Wight, Warren Roberts, Esq., R. S. Wimberly, Esq., T. E. Thrasher, J. W. Vanlandingham.

Reserves to Jurisdictional Conference: *Ministerial*—G. E. Clary, J. W. Hitch, A. W. Rees. *Lay*—C. C. Wall, A. C. Durden, C. M. Proctor.

North Mississippi Conference

General and Jurisdictional Conferences: *Ministerial*—R. G. Lord, J. E. Stephens, A. T. McIlwain. *Lay*—J. G. Houston, E. A. Tanner, J. M. Foreman.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—W. C. Newman, V. C. Curtis, L. P. Wasson. *Lay*—W. R. McCormack, A. B. Friend, Mrs. W. H. Ratliff.

Reserves to Jurisdictional Conference: *Ministerial*—N. J. Golding, W. L. Robinson, J. D. Wroten. *Lay*—Dean R. M. Guess, Judge M. F. Pierce, Mrs. E. M. Sharp.

Memphis Conference

General and Jurisdictional Conferences: *Ministerial*—J. E. Underwood, Lud H. Estes, C. C. Grimes. *Lay*—R. E. Rooks, Paul Meeks, Mrs. S. Homer Tatum.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—E. L. Robinson, Robert A. Clark, F. B. Jones, W. S. Evans. *Lay*—Judge W. F. McMurry, Dr. R. E. Womack, Dr. Henry Hedden, Kenneth McRae.

Central Texas Conference

General and Jurisdictional Conferences: *Ministerial*—J. N. R. Score, W. W. Ward, P. E. Riley, E. B. Hawk. *Lay*—Hal H. Cherry, Hubert Johnson, Mrs. Gid J. Bryan, J. R. Edwards.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Marcus M. Chunn, S. A. Barnes, Warren Johnston, L. L. Felder, Roy A. Langston, W. H. Cole. *Lay*—Sam T. Knight, Boyce Martin, Mrs. George L. Peyton, Mrs. B. B. Wedemeyer, Miss Mary Moody, B. E. McGlammery.

Reserves to Jurisdictional Conference:

(Continued on page 959)

Chaplain (Capt.) Philip H. Oxnam, U. S. A., son of Bishop and Mrs. G. Bromley Oxnam, has been awarded the Order of the Purple Heart for wounds received due to enemy action in Italy, November 1. The presentation was made November 4. On that date, according to word received by his parents, he was rapidly recovering and had been permitted to return to duty. Chaplain Oxnam, a recent graduate of Boston University School of Theology and a member of the New England Conference, was pastor at Oxford, Mass., in June, 1942, when he was commissioned.

Bishop and Mrs. U. V. W. Darlington of Louisville, Ky., have received word from the War Department that their younger son, Lieut. Julian Darlington, U. S. A. A. F., previously reported killed in action somewhere in the Middle East, is instead a prisoner of war in Bulgaria. Their elder son, Tech. Sgt. Urban V. W. Darlington, Jr., who was killed in action September 21, lies buried "in the sands of Australia."

Bishop William W. Peele of Richmond, Va., president of the Council of Bishops of The Methodist Church, will speak in the interest of Universal Bible Sunday from Washington, D. C., over a National Broadcasting Company network, on Saturday, December 11, from 3.30 to 3.45 p.m., Eastern War Time.

Branch E. Chappelow, one of the six members of the Commission on Public Information of The Methodist Church, died in his home city, St. Louis, Mo., November 6, following a paralytic stroke. Formerly a newspaperman, Mr. Chappelow founded an advertising agency in St. Louis in 1903 of which he was president until his retirement in 1940. Mr. Chappelow was president of the board of trustees of Grace Methodist Church, a director of the St. Louis Goodwill Industries, a board member of the Metropolitan Church Federation, the St. Louis Young Men's Christian Association, and Central College, Fayette, Mo. He is survived by Mrs. Chappelow, a son, and a daughter.

Cable advices from Bishop John M. Springer of Elisabethville, Belgian Congo, to the Board of Missions and Church Extension report the safe arrival in the Congo of Rev. John E. Brastrup, Danish-born missionary of The Methodist Church, who has been more than twenty years in African service. Mr. Brastrup, following a furlough spent partly in Denmark and partly in America, left New York last spring and traveled to Africa via Central America, New Zealand, and Australia. He has been assigned by Bishop Springer to educational and evangelistic work in Kapanga. He was formerly superintendent in Jadotville, Belgian Congo.

Dr. Frank C. Laubach, counselor and special representative of the Committee on World Literacy of the Foreign Missions Conference of North America, has left New York for Kingston, Jamaica, where, for the first time, he will employ a phonetic literacy chart to teach English to adult illiterates in that country. Dr. Laubach's Jamaican project will add English to the list of some 200 languages now being taught through a simplified phonetic system he has worked out during the last thirty years. Dr. Laubach's trip to Jamaica is the first stop in a seven-month tour of seventeen countries of the West Indies, Central and South America to confer with mission leaders and educators in the interests of adult literacy. His itinerary, besides Jamaica, includes Cuba, Haiti, Dominican Republic, Puerto Rico, Trinidad, Colombia, Ecuador, Peru, Bolivia, Paraguay, Brazil, Canal Zone, Honduras, Guatemala, and Mexico.

Rev. Harlan M. Frost, executive secretary of the Christian Commission for Camp and Defense Communities, has resigned to become executive secretary of the Council of Churches of Buffalo and Erie County. Mr. Frost is expected to assume his new post on or about January 1, 1944.

Burton Nichols, son of Rev. and Mrs. R. B. Nichols of Woodsville, N. H., has started pilot's flight training at Lenoir Rhyne College, Hickory, N. C. He took his pre-flight training in the Navy V-5 program at Williams College, Williamstown, Mass. Burton was president of the New Hampshire Conference Methodist Youth Fellowship for two years, and was a delegate to the conference in Nashville, Tenn., in March, 1941, which set up the national program of the Methodist Youth Fellowship.

Rev. J. Lane Miller has resigned as pastor of Hanson Place Central Methodist Church, Brooklyn, N. Y., after a service of more than twenty years. His resignation will not take effect until the session of the New York East Conference next May, but until that time his church has granted him a leave of absence. During Dr. Miller's pastorate, Hanson Place and Summerfield churches were merged and a new building was erected at a cost of $1,250,000. Until the appointment of a new pastor, the activities of the church will be under the direction of a group of laymen and the district superintendent, Rev. William H. Stewart.

The son born to Mr. and Mrs. Wyatt Brummitt at Rochester, N. Y., November 2, has been named Dan Brummitt, II, after his grandfather, the late Rev. Dan B. Brummitt. Dr. Brummitt was editor of *The Epworth Herald* and later of the Chicago and Kansas City editions of *The Christian Advocate*. Mrs. Brummitt, the baby's grandmother, lives in Evanston, Ill.

Rev. M. Trevor Baskerville, who has been serving as supply pastor at Flint Street Methodist Church, Somerville, resigned as of November 28. He is succeeded by another student in Boston University School of Theology, Rev. R. D. York. Mr. and Mrs. York will occupy the Flint Street parsonage.

Rev. Harold R. Brennan, minister of St. John's Methodist Church, New Rochelle, N. Y., was the leader for the recent Religious Emphasis Week at Mary Washington College, Fredericksburg, Va. The theme for the week was "For the Facing of This Hour." Mr. Brennan gave six addresses, four of which were delivered before the whole student body of fourteen hundred persons.

Word comes of the death of Miss Melissa Jane Davis, missionary on furlough from China, which occurred November 12 in Pasadena, Cal. Miss Davis first went to China in 1917 as secretary to Dr. Frank D. Gamewell, and became associated with the China Christian Education Association when it was organized some time later. In 1929 she transferred to the Peking office of the Methodist Mission, remaining there until 1941, when ill health necessitated her return to America on furlough.

Mrs. L. W. Stringfellow, wife of Dr. Stringfellow, superintendent of the Southern District of the New Hampshire Conference, is gravely ill at the Hale Hospital in Haverhill. The daughter, Mrs. Thomas B. (Dr. Margaret Bae) Shipley, has come from Colorado to be with her mother.

Rev. Frederick Brown Harris, minister of Foundry Methodist Church, Washington, D. C., and chaplain of the United States Senate, preached twice on Sunday, November 21, at the 125th anniversary of Metropolitan Church, Toronto, Canada. The following day he was the guest of honor at a luncheon given by the moderator of the United Church of Canada and attended by the outstanding leaders of the church. Gracious addresses of welcome were made to Dr. Harris as representing American Methodism, and he responded regarding the state of the church south of the border.

Dr. and Mrs. Elmer A. Leslie have been visiting their daughter, Jean (Mrs. A. Darold Hackler), and family at Uniontown, Ohio, and have been greatly enjoying their new granddaughter, Elizabeth Diane, born to the Hacklers November 5, and her brother, Donald, aged two years and a half. Mrs. Leslie had been in Uniontown since October 28, and Dr. Leslie arrived on Thanksgiving Day. He was preaching for his son-in-law at the Methodist Church in Uniontown Sunday morning. Dr. and Mrs. Leslie were planning to start back Sunday afternoon, spending a night in Rochester, N. Y., with Mr. and Mrs. Arthur J. Holman (formerly active in St. Mark's Methodist Church, Brookline), and arriving in Boston Monday evening.

First Methodist Church, Melrose, has met with a great loss in the death, November 24, of one of its most faithful members, L. J. Peabody, whose home was at 1087 Main Street, Melrose. Mr Peabody, who was in his seventy-seventh year, had been a member of the Melrose church for nearly four decades and had served on its official board. He was the head of the office furniture company in Boston which bears his name. Surviving him are his widow, one son, Lester C. Peabody, and two grandchildren. His pastor, Rev. John L. Cairns, officiated at the funeral service, which was held Saturday afternoon in the church.

Dr. Angus Dun, dean and professor of systematic theology in the Episcopal Theological School, Cambridge, was last week elected bishop of Washington to succeed the late Bishop James E. Freeman.

Mrs. Paul Q. Brooks, wife of Rev. Paul Q. Brooks, pastor of the Methodist Church in Putnam, Conn., is ill with pneumonia at the Day-Kimball Hospital in that city.

Bishop Carleton Lacy of Chungking, China, has announced that he has a seat reserved on a bus leaving Nanping for Kunming in mid-December. He will then head for India and the United States.

New Englanders attending the Methodist Conference on Christian Education in Kansas City, Mo., this week include Rev. Elmore Brown of East Saugus, president of the New

gland Conference Board of Education, d Rev. Charles C. Chayer of Manchester, H., and Rev. Edward H. Brewster of ashua, N. H., president and executive sec- ary, respectively, of the New Hampshire nference Board of Education.

Mrs. Emil M. Hartl is recovering satisfac- ily from her recent illness, which involved three-week hospitalization at the New Eng- nd Baptist Hospital and a major operation. bout December 6, she will be back at her me at the Charles Hayden Goodwill Inn Morgan Memorial, 27 Wheeler Street, oston.

Rev. John J. Buchanan, former student stor at Norwich Town, Conn., now min- er of Christ Methodist Church, Phila- lphia, Pa., preached recently over the ,000-watt WCAU "Church of the Air." he subject of his sermon was "The Christ the Emmaus Road."

Rev. Carl Erik Wenngren of Sweden, who cently arrived in this country, is the first eutral clergyman officially appointed to ork among the German prisoners of war the United States and Canada. He will rve as a secretary of the War Prisoners Aid the Y. M. C. A., representing the World ouncil of Churches, and it is expected that will remain here until the war is over.

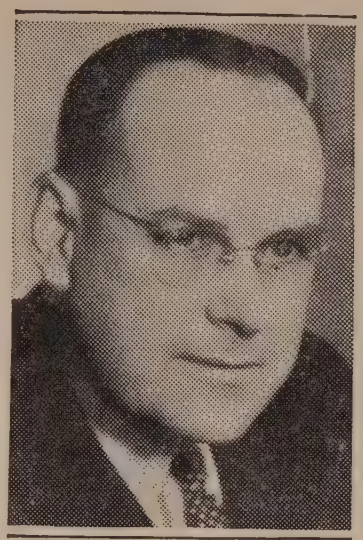
Rev. Gordon C. Capen, pastor of the ranklin Methodist Church, is bereaved by e death of his mother, Mrs. Eben James apen of New Bedford, November 20, at the ge of seventy-three. Mrs. Capen, the for- er Florence Coombs, joined the Methodist piscopal Church in Fall River in 1882. At e time of her death she was a member of rinity Methodist Church, New Bedford. Be- des her husband and the son already men- oned, she leaves another son, Lieut. Com. llery H. Capen, U. S. Coast Guard, stationed Detroit, Mich. Services were held at Wil- on's Chapel, New Bedford, November 23, er pastor, Rev. William T. Wallace, and er son, Rev. Gordon C. Capen, officiating.

Rev. John B. Olds, pastor of the Oak quare Methodist Church in Brighton, is the cretary of the newly organized Allston- righton Council of Churches, of which both e Oak Square and the Allston Methodist urches are members. Rev. Eason Cross, ctor of St. Luke's Episcopal Church, heads e council as president.

Miss Claragene Worley, daughter of Rev. d Mrs. Harry W. Worley of Foochow, hina, died in Foochow, October 21, after a ng illness.

EVENTS

A conference on postwar problems that ill be different from other similar confer- ces that have been held in that it will nsider the conditions that must apply to frica—Negro Africa, not just North Africa will take place on the campus of Gammon heological Seminary, Atlanta, Ga., De- mber 15-17. The question of the future of frica will be considered from three sepa- te angles. First, Bishop Ralph R. Wright, , of the African Methodist Episcopal hurch will deliver four lectures on the Robert E. Jones lectureship in which he will discuss the part that the American Negro can play in postwar planning for Africa. Second, Dr. Thomas S. Donohugh, for the last twenty-five years associate secretary of the Methodist Board of Missions in charge of work in central and southern Africa, will show by a study of Liberia, past and present, what part that country can have in shaping the policy for the future of West Africa. Third, Dr. Emory Ross, formerly a missionary in the Belgian Congo, now general secretary of the Foreign Missions Conference of North America, will discuss the need for considering the place of the African Negro in the postwar world.



New Cornell President

Dr. Russell D. Cole, whose election to the presidency of Cornell College, Mount Vernon, Iowa, was announced in last week's issue of ZIONS HERALD

The Commission on Public Information of The Methodist Church is convening in annual meeting at Kansas City, Mo., on Friday of this week, under the chairmanship of Bishop G. Bromley Oxnam.

Liquor and lax parental control are blamed by the National Woman's Christian Temperance Union for sharp increases in arrests of girls under twenty-one. Citing official figures of the Federal Bureau of Investigation, the W. C. T. U. reveals that total arrests of teenage girls during the first six months of 1943 exceeded those for the same period in 1942 by 64.7 per cent. Leading the increase were offenses against decency—drunkenness, vagrancy, disorderly conduct, and prostitution. The rise in arrests for these crimes was 89.5 per cent. Crimes against property increased 30.8 per cent during the same period. Total arrests of girls under twenty-one from January through June, 1943, were 9915. The figure for the same period of 1942 was 6020, and for the full twelve months of 1941, 9675.

A stirring article by Rev. Gaither F. Warfield, superintendent of Methodist work in Poland, appears in the November 16 number of *Look*. Maryland-born, Dr. Warfield was sent to Poland in 1924 by the Board of Missions of the former Methodist Episcopal Church, South. Because of his kindnesses to Polish Jews, he was given "special attention" by the Germans while interned. In 1942, Dr. Warfield was permitted to return to his home in Frederick, Md. Since then he has been lecturing widely on his observations in his war-torn field of labor. This *Look* article will give many who know little of Protestant missions and missionaries some new insights. It is suggested by the director of the Commission on Public Information of The Methodist Church that letters of appreciation to editors of secular magazines when they carry articles of church interest would greatly encourage the use of this material.

Salem has joined the list of Massachusetts communities in which weekly religious education has been introduced into the public school curriculum. As a result of favorable action by the Salem school committee on a proposal submitted by the Salem Council of Churches, fifth-grade pupils who have the written consent of their parents will receive religious instruction for one hour Tuesdays at centers provided by their respective faiths.

Word has been received at Boston University that last week the university's School of Social Work was approved by the American Association of Psychiatric Social Workers as one of the ten schools of social work in the country which offer accredited training in psychiatric social work.

Beginning with last Sunday, "Thanks to America," the four to four-thirty broadcast on which Dr. William L. Stidger has been giving a five-minute talk each Sunday since the first of August, will send out his weekly addresses free of charge to all who request them, singly or in any number specified by preachers or church school teachers. Persons desiring copies of these inspirational talks should write to WNAC in Boston, or to the station from which they hear the broadcast.

A procession of Plymouth citizens in Pilgrim costumes walked to Burial Hill on the afternoon of Thanksgiving Day for the ceremony of laying a wreath on the grave of Governor William Bradford of Plymouth Colony, and then proceeded to the Memorial Methodist Church for the union worship service sponsored by the Plymouth Council of Churches. The pastor, Rev. Peter Palches, who is vice-president of the council, gave the call to worship and pronounced the benediction. Rev. Robert A. Schade, pastor of First Baptist Church, preached the sermon. The Thanksgiving Proclamation was read by Rabbi Israel J. Gerber. Among those participating for the first time in a Plymouth Thanksgiving observance were a group of some fifteen young Methodist preachers and their wives from Iowa who had eaten Thanksgiving dinner together at the Holbrook Methodist Church, where one of their number is pastor, and who, after the worship service in Plymouth, were guests of Mr. and Mrs. Palches at the Methodist parsonage.

With Our Writers

W. RALPH WARD, JR., Manchester, Conn.; minister of South Methodist Church.

GRACE NIES FLETCHER, Sudbury (Maynard R. F. D.); successful writer of both prose and verse; daughter of Mrs. Nies and the late Rev. L. A. Nies of the New England Conference.

ROBERT E. LUCCOCK, Plainville, Conn.; minister of the Plainville Methodist Church; member of the New York East Conference.

Portland District Letter

★

ELWIN L. WILSON, Superintendent

The District Conference was held in Saco on the very date, September 10, of the 150th anniversary of the preaching of the first Methodist sermon in what is now Maine, by Rev. Jesse Lee, in this same community. The occasion was observed appropriately by an historical statement of the Saco Methodist Church at the banquet, and a sermon by Bishop G. Bromley Oxnam in the evening mass meeting. Rev. A. B. McAlister—"Mack" to all of us—was the efficient and genial host, while the women of the church outdid themselves in serving two delicious meals. The program has already been reported in these pages.

The district educational staff has been active since the fall program started. At the Planning Conference in Waterville on September 13 and 14, the district was represented 100 per cent by Board of Education and staff members. At this time the district staff, made up of the district superintendent, the district executive secretary, Rev. Edwin F. Tewksbury, the district director of children's work, Mrs. Ralph J. Barron, the district director of youth work, Rev. William R. Wright, and the district director of adult work, Rev. G. Duncan Moores, completed plans originated at a previous meeting for helping give leadership-training aid to local churches.

On three Monday evenings in October, this staff visited Norway-South Paris. In the South Paris church three first-series courses were offered, one on children's work, one on youth work, and one on adult work. Regular first-series credit was given those who completed the required work.

On October 15, the district staff visited South Eliot for afternoon and evening sessions, helping again to bring guidance to workers with children, youth, and adults. Supper was served by the women of the church. Rev. and Mrs. Henry O. Megert were gracious host and hostess. Later in the year the staff plans to pay similar visits to the churches at Berwick and Thornton Heights, South Portland.

At the invitation of the pastor, Rev. William R. Wright, the district superintendent conducted a study based on the book "Christian Bases of World Order" at the Thornton Heights Methodist Church, South Portland, four Wednesday evenings in October.

The District Youth Rally was held at Thornton Heights Friday, October 29, with about 125 young people in attendance. Rev. J. Lester Hankins of Dover, N. H., gave an address in the evening. A picnic supper was enjoyed, and a social hour concluded the evening program.

A special preaching and teaching mission was held at the Kezar Falls church October 31 to November 7, the district superintendent assisting. Meetings were held for men, women, and youth on different evenings. One evening was used for the answering of questions. On Monday evening, observed as men's night, the Kiwanis Club attended the meeting in a body. Music was furnished by the choir of the local church. The youth of the church met on Friday for a discussion period and picnic supper before the regular meeting in the evening.

Rev. J. R. Howse of Kennebunk has been forced to take a leave of absence for three months in order to recuperate from his serious illness of last spring. The pulpit work is being carried on by various supply preachers during his absence.

Rev. Herbert M. Worthley of South Berwick Federated Church has entered the chaplaincy. Candidates and visiting preachers are conducting the Sunday services for the present.

Work in the defense housing areas is taxing the strength and ingenuity of all our religious workers in that field. Miss H. Louise Perry, the Methodist worker, is bringing the church to residents of Stanwood Park, Sunset Park, and adjacent trailer camps, but also receives many calls for service elsewhere. Women's work is being organized in the two developments mentioned, and work for children inaugurated. New housing developments constructed during the last three years or projected for the near future will house some 18,000 persons we are told. The Greater Portland population of 1940, some over 106,000, has been increased by about one third since that time. That throws in our laps the responsibility for ministering to some 35,000 additional persons in this area alone.

At Kittery, Admiralty Village, a project of 600 family units, has claimed a good deal of our attention. Miss Esther Jakcsy, the interdenominational worker of the Maine Council of Churches, has surveyed and organized the work there. Vesper services have been held each Sunday afternoon in the "Center," and a Sunday school with an enrolment of well over 100 is being carried on in two shifts because of lack of space. A financial canvass has been made, and the people desire a full-time minister just as soon as one can be secured.

Throughout the district, emphasis is being placed on the Crusade for a New World Order. Social vision is being cultivated and social understanding deepened. And as this happens, new interest seems to be awakened in all areas of church life. "Is this the time, O Church, to sound retreat?" May we together continue to answer, "The command is 'Forward!'"

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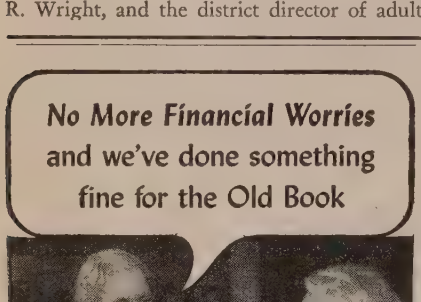

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Augusta District Letter

★

ERBERT F. ALDRICH, Superintendent

ince the last district letter two months , the work of the churches has rapidly elerated, and at present there is more n the usual activity manifested. Some tors find discouragement in the apathy their people toward the support of the rch and its ministry to the community. ner pastors happily report growing inter- in the church and its ministry. Some rch schools are increasing in numbers, l a new consecration among the workers evident.

There is a marked interest in the Crusade a New World Order. A number of pas- s are studying with their people this at matter. The district superintendent presented the issue in every quarterly ference and has found gratifying inter- everywhere.

ome pastors have plans for evangelistic vices this winter. Here again a pastor quently reports that he cannot get his ple to endorse or support a preaching sion or series of services. At Hartland district superintendent spent a week aching to a small but attentive group. A aching mission is now being conducted Randolph.

General and Annual Conference benevo- ces are being taken much more seriously the churches. No church has reduced its eptance below last year, and a good per- tage of them have increased the accept- e. Then too, payments are being made ch more systematically.

The District Youth Rally was held at terville Methodist Church, October 28, h 128 delegates present from 20 Youth lowships. Gilbert Taverner of Augusta s elected president. It was voted to raise the Youth Fund the sum of $100. The trict Youth Cabinet met a few days after rally and made plans for reaching the al fellowships with counsel and help in various fields of work.

ince the last District Letter, the pastor Searsport decided that his field of service ght be teaching rather than preaching, so left suddenly for this new field. The ptist pastor of the Mt. Vernon federation accepted a call to a field in Massachu- s. The church at Searsport is being sup- plied by a retired Baptist minister living near by, and a retired Methodist minister, Rev. Horace Haskell, will supply Mt. Vernon until Conference.

The district educational staff is busy visiting the churches. A meeting of the church school teachers of Randolph and Gardiner was held recently, with Rev. Leo Ross, district secretary, leading the team. Rev. A. H. Ives, adult leader, Rev. H. D. Wright, youth leader, and Mrs. Wright, children's leader, each had a seminar on the particular field assigned. Another meeting was held at Winthrop with representatives from several churches participating. Several more such meetings are scheduled during the next month.

The District Woman's Society of Christian Service is also making contacts with some of the churches with the idea of helping the women to a better position and comprehension of their work. Some subdistrict meetings are to be held.

At the District Conference, Lowell E. Bailey was chosen as the district lay leader. Mrs. Henry Beukleman of Camden and C. M. White of Augusta have since been appointed associate lay leaders.

Not all Vacation Schools have been reported to date, but so far as the figures have been given, 35 Vacation Schools were held with an enrolment of 1140 pupils. This feature of church life is becoming increasingly significant.

The district superintendent notes with satisfaction a greatly increased regard for the fine literature made available to the churches by the general boards. Many churches have a table in some conspicuous place where pamphlets and books are displayed.

The Methodist churches in Bath are doing something to minister to the greatly increased population due to the war industries centered in that city. Miss Anna K. Nestor, with the cooperation of the Conference Deaconess Board and the local churches, has spent several months working among the people. Another worker has also been helping all the churches under the direction of the Maine Council.

The district superintendent was surprised to find the church building at Corinna newly painted and a cement walk to the street. These improvements were the gift of a local business man. Another business man donated half the cost of a new furnace and other improvements totaling $800. Some unusually adaptable classrooms for children have been created at Camden, much of the work being done by one of the members who has a great interest in the church. Other improvements are planned. The long-abandoned church at Turner has been sold, thus removing an unsightly place in the community. The directors of the East Livermore Campmeeting Association have been doing considerable work at the campground in preparation for the future assemblies. A chapel is to be built, and cottages are to be put in better condition. The interest in the campmeeting has so far developed that the demand for cottages is greater than the supply.

The physical aspects of the district are constantly improving. Money is not difficult to secure in most places. Many pastors are still inadequately supported, and it is a wonder how they live and keep free from debts. In a few places pastors have had increases in salary since Conference. The financial plans of the churches are more carefully organized and executed than formerly. The one great need of the hour is for more religion—more acquaintance with God, more fellowship of prayer, more consecration of life to Christ. Recently, in a group discussion by ministers of several denominations, a common quest was noted, namely, how to reach the hearts of their people.

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Northern District Letter

★

RICHARD KELLOGG, Superintendent

While Rev. Maurice E. Barrett was conducting his morning service in St. Paul's Church, Manchester, on Sunday, October 3, a message came that his mother had died in Indiana.

Rev. Sven Laurin and his church at Lisbon entertained the North Country Ministers and Laymen's Association, October 5. An excellent program was presented by members of the association.

The superintendent has had some fine experiences the last few weeks in several of the churches. People from the churches of Monroe and North Monroe, under the leadership of Rev. G. Bennett VanBuskirk, met in the school in Monroe on the evening of October 5 for a roll-call supper and a program as a part of Rally Week.

Methodists of Manchester joined in a reception to the superintendent and his family sponsored by the people of First Church, of which Rev. C. C. Chayer is pastor.

During the summer a debt-refunding campaign was instituted in First Church, Manchester, to clear a debt of $18,800. Rev. C. C. Chayer, the pastor, by his constant faith and encouragement has led the people of that church out of serious handicap to vital service. The entire amount has been pledged, and $4400 was recently paid as part payment on retirement of the mortgage.

October 15 and 16, about one hundred young people from the North Country Youth Fellowship met for a two-day institute at Woodsville.

The church at North Haverhill celebrated its centennial anniversary with the superintendent preaching morning and evening. He also preached at East Haverhill for a dedication of a redecorated sanctuary. Rev. R. W. E. MacKenzie is the pastor of these churches.

A very lovely chapel was dedicated by the superintendent at George's Mills on Sunday, November 7. Rev. Sydney Adams is the pastor.

The burning of the mortgage at Claremont will be reported in a separate article.

On Sunday, November 21, the members and friends of the Franklin church laid $975.28 on the collection plates as a special offering for the purpose of clearing the church of a long-standing note of $1200. The sum of $375 had been paid during the last two years. The surplus is to be used toward painting the church. Rev. J. Kirkwood Craig has just begun his fourth year as pastor.

Usually when a superintendent begins his work he can get acquainted with his district by holding conferences and visiting the churches. This one soon found himself with thirty-seven pastoral charges involving sixty churches and short five pastors. Following the death of Rev. James Nelson Seaver at Henniker, Rev. John L. Clark was appointed as supply pastor. About the middle of October, Rev. Francis L. Brockman began his pastorate at Contoocook and Rev. Warren W. Peters at Tilton and Ashland. These three students are already making a fine showing in their charges and winning their way into the hearts of the people. On the fourth Sunday of Mr. Peters's ministry at Tilton, he received into the church five new members on confession of faith and two by transfer.

The pastoral relations committee at Colebrook engaged Mrs. George L. Fox, widow of Chaplain Fox,—who with three other chaplains gave his life-belt to a seaman and went down with his ship,—to supply their pulpit until a pastor is appointed.

Christmas and New Year's will come before another news letter is written, so we wish a Merry Christmas and a Happy New Year to everyone.

Good Gifts for Christmas!

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BOOKS JUST RECEIVED

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Get Together Americans. By Rachel Davis-DuBois. Harper & Brothers: New York. Price, $1.75.

The Bible's Best. By Arthur Delamarter, B. S., M. S., B. D. New Day Publishing Company: Lansing, Mich. Price, 75 cents, paper; $1.50, cloth.

"Follow Me." Procedure for Christian Action. By Arthur Delamarter, B. S., M. S., B. D. New Day Publishing Company: Lansing, Mich. Price, 15 cents.

The Legal Aspect of Week-Day Religious Education in Illinois. By P. Henry Lotz, Ph. D. The Bethany Press: St. Louis. Price, 25 cents.

The First Christmas. By Winifred Kirkland. Fleming H. Revell Company: New York. Price, $1.

Love's Meaning. By Archibald Rutledge. Fleming H. Revell Company: New York. Price, 75 cents.

Into All the Villages. By Willis Lamott. Friendship Press: New York. Price, 25 cents.

A Man Stood Up to Preach. By Edgar DeWitt Jones. The Bethany Press: St. Louis. Price, $2.

With Trope and Melody. Legendary Lyrics and Other Poems. By Herman Eugene Kittredge. Banner Press, Publishers: Emory University, Georgia. Price, $2.

A Minute of Prayer. A Prayer for Every Day in the Year Submitted by Protestant Ministers, Catholic Priests and Jewish Rabbis. Compiled from the Mutual Network's "Minute of Prayer." Blue Ribbon Books: Garden City, N. Y. Price, $1.

Carols of the Ages. By Edna Rait Hutton. The Bethany Press: St. Louis. Price, $1.

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The Presbyterian Ministers' Fund had its beginning as the "Fund for Pious Uses" in 1717. Its birthplace was "Old Buttonwood," the First Presbyterian Church of Philadelphia, erected in 1704. For more than 225 years the Fund has been dedicated to the service of ministers and their families.

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Editor

(Continued from page 946)

ches and church organizations and the of financial support are due to the fact so many of our people have no passion Christ, the salvation of souls, and service others in Christ's name, but are busying nselves and spending their money on lar and material things and organiza- s. Most of our closed churches need not e been closed if the gospel of personal version had been preached to people ing in to buy up the land and com- nities.

gain I say "Thanks" for your editorial.

JOSEPH W. ELLER,
Pastor Myricks and Dighton Charge.

ssonet.

legates Elected

(Continued from page 953)

isterial—G. Alfred Brown, R. W. Good- R. Otis Sory, J. M. Bond. *Lay*—W. B. er, G. L. Robertson, Jesse R. Smith, John dman.

NORTHWEST TEXAS CONFERENCE

eneral and Jurisdictional Conferences: *isterial*—O. P. Clark, J. O. Haymes, L. N. scomb, J. H. Hicks. *Lay*—Ray H. Nich- J. M. Willson, R. B. Bryant, Mrs. C. A. kley.

urisdictional Conference and Reserves to eral Conference: *Ministerial*—W. C. use, O. W. Carter, W. M. Pierce, Cal C. ight, E. D. Landreth. *Lay*—C. B. Breed- e, A. B. Crowder, Tom V. Ellzey, Mrs. M. Randal, G. E. Hamilton.

eserves to Jurisdictional Conference: *isterial*—T. M. Johnston, C. A. Bickley, l G. Hamlett, H. I. Robinson. *Lay*—Mrs. G. Rollins, Fred A. Story, John T. bis, J. E. Swepston.

NORTH ARKANSAS CONFERENCE

eneral and Jurisdictional Conferences: *Ministerial*—A. W. Martin, J. Q. Schisler, R. S. Hayden. *Lay*—Mrs. R. E. Connell, J. G. Moore, Carl Greenhaw.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—S. B. Wiggins, Ira A. Brumley, W. V. Womack, E. B. Williams. *Lay*—Nels Barnett, J. W. Hull, A. L. Hutchins, E. W. Martin.

UPPER SOUTH CAROLINA CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—C. E. Peele, B. B. Black, H. O. Chambers. *Lay*—Dr. Henry N. Snyder, Dr. W. K. Green, J. C. Holler.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—B. R. Turnipseed, James A. Barrett, L. E. Wiggins, J. Marvin Rast. *Lay*—Dr. W. D. Roberts, LeRoy Moore, Joe B. Wharton, Dr. James E. Ward.

Reserves to Jurisdictional Conference: *Ministerial*—G. H. Hodges, R. C. Griffith, M. T. Wharton. *Lay*—C. P. Hammond, J. A. Henry, Frank G. Davis.

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Church Register

HERALD CALENDAR

Boston Methodist Social Union, Rev. W. J. Noble, Speaker, Copley Church, December 6
Board of Missions and Church Extension, Annual Meeting, Buck Hill Falls, Pa., December 7-11
Universal Bible Sunday, December 12
Council of Bishops, Princeton Inn, Princeton, N. J. December 13
Student Recognition Day, December 26
General Conference Commission on Central Conferences, La Salle Hotel, Chicago, Ill., February 24, 25
Week of Dedication, February 27-March 5
General Conference of The Methodist Church, Kansas City, Mo., April 26

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held Tuesday, December 7, at 2 p.m., in the ladies' parlor of Copley Church, corner Exeter and Newbury streets, Boston. Devotional period will be led by Rev. Victor V. Sawyer of Wollaston. Business session will follow. The Wollaston Woman's Society of Christian Service will have charge of the social tea; pourers, Mrs. Victor V. Sawyer and Mrs. Arthur Ferguson, president.

MRS. HOWARD S. WORCESTER, Cor. Sec.

Birth

VAN DEMAN—November 13, to Rev. and Mrs. Henry W. Van Deman of Damariscotta, Me., a daughter, Amabel Celia.

Bits of Fun

Visitor (seeing hats and coats in the front hall): "Is your mother entertaining?"

Junior: "Not very."—*Wisconsin Telephone News.*

Two small Cleveland boys, who apparently didn't realize the need for curtailing unnecessary telephone talking during the war, held up a party-line telephone with interminable conversations, according to *Telephone Engineer and Management.* While this childish chatter was going on, the third subscriber on the line, a woman, made three attempts to put through a call. Finally, she lifted her receiver, waited for a lull in the conversation, pitched her voice to a good imitation of a childish treble, and said:

"Well, good-by."

Thinking the conversation at an end, both boys hung up and the woman made her call.—*Wall Street Journal.*

Mary, seven years old, was talking to the little girl who had moved next door.

"How many brothers and sisters have you?" she asked.

"I have two half-brothers and one half-sister," was the reply.

"My gracious," exclaimed Mary, "are you the only whole one in the family?"—*Exchange.*

First lawyer: "Your honor, unfortunately I am opposed by an unmitigated scoundrel."

Second lawyer: "My learned colleague is such a notorious prevaricator."

Judge: "The counsel will kindly confine their remarks to such matters as are in dispute."—*Atlanta Two-Bells.*

"Did you ever make your living writing poetry?"

"No, but I had a similar experience. I got lost in the woods and didn't eat for a week."—*Christian Science Monitor.*

At a village concert for troops, men from the near-by camp turned up in force.

The local soprano was obliging with "Annie Laurie" and the soldiers were beginning to get restive.

As she reached the lines "And for bonnie Annie Laurie I'd lay me doon and dee," a voice came from the back of the hall:

"Is there a Miss Laurie in the house?"—*Montreal Star.*

"Bobby, where are those tarts your mother put in this jar last night?"

"I guess, gran', they must have vanished into the empty heir."—*Pathfinder.*

Miscellaneous Advertisements

WANTED: 200 or less old Methodist hymnals, John Wesley Church, 1615 14th St., N.W., Washington 9, D. C.

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WANTED: Fourteen second-hand pews to seat approximately 100 people. R. W. Moon, Woodville, Mass.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

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Although the charter made Boston University non-sectarian, yet it has always been recognized by the Methodist Church as a "church-related" institution.

Its School of Theology has a distinguished record. Twenty-six of its graduates have been elected Bishops, and thousands have become leading pastors, missionaries, college and university professors and presidents, religious journalists, and achievers in every other field of Christian service.

Its School of Law has an equally honorable record. Five hundred and seventy-seven men trained in this School have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices, including chief justices, of several other Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

The same story of excellence can be told of all the other Departments of the University—the School of Medicine, the School of Education, the School of Social Work, the College of Liberal Arts, the College of Business Administration, the College of Practical Arts and Letters, the College of Music, Sargent College of Physical Education, and the Graduate School.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

At the present time, Boston University is rendering its optimum of war service to our country. It has been approved by the Army not only for the basic engineering course which many institutions have, but also for the highly specialized "Foreign Area and Language Program." It is one of some twenty institutions in the entire country so approved. The School of Medicine is filled with future physicians for both the Army and the Navy. Eight hundred carefully selected young men in uniform are enrolled in Boston University in these various courses.

But notwithstanding its war service, Boston University continues to be an educational institution. It has several thousand civilian students. Quality in education is its emphasis, whether for military or civilian purposes.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the *"Federation Interalliee des Anciens Combattants"* at Warsaw, Poland.

The University's location in the heart of Boston, "the Athens of America," provides it with an atmosphere congenial to scholarly pursuits. Famous patriotic, historical and literary shrines stimulate the intellectual appetites of the students.

Boston University invites you to establish within it memorials to loved ones. Write to the President for information concerning memorial endowments and new buildings. Write also for catalogues and for information of a general character.

DANIEL L. MARSH, *President*

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